between the "classes" and "masses" was deep and unbridgeable.

In the course of the last generation, this has altered fundamentally. The poor man—and to an even greater extent the poor woman—dresses in the same manner as the rich, even though the cut and the materials may be inferior. His household amenities are not dissimilar. His diversions are much the same, even though he may have to wait a little longer until his local place of resort brings within his reach, for a few pence, what has been available elsewhere at high prices some weeks before. The radio provides the same entertainment for all. Even the methods of transport which were once a sign of distinction, are now within the reach of the humblest purse.

In this profound social revolution Jews have played an intimate part. It is the Jewish tailor, for example, who has broken down the sartorial gap between rich and poor. The persecutions in Russia at the close of the last century first reduced to beggary, and then drove into exile, large numbers of Jews, without resources and for the most part without a trade. In the Anglo-Saxon countries, a very high proportion of the refugees sought a livelihood in the tailoring industry—one for which they had a certain amount of proclivity, and in which Jews were already engaged to some extent. The influx of cheap labour, coupled with an intensive organisation (the so-called "Boston System") made a complete revolution in the tailoring industry. The sewing-machine became in their hands a scientific instrument of production: minute subdivision of labour

was organised: the cost of manufacture was immensely reduced: and in consequence, the price of clothing was brought down to a fraction of its previous level, coming for the first time within the reach of every artisan's pocket. The Old